

MINUTES
ALABAMA BAPTIST HISTORICAL SOCIETY

of the

Maggie Lee Slayton

TENTH ANNIVERSARY

of the

BUTTAHATCHA BAPTIST

ASSOCIATION.

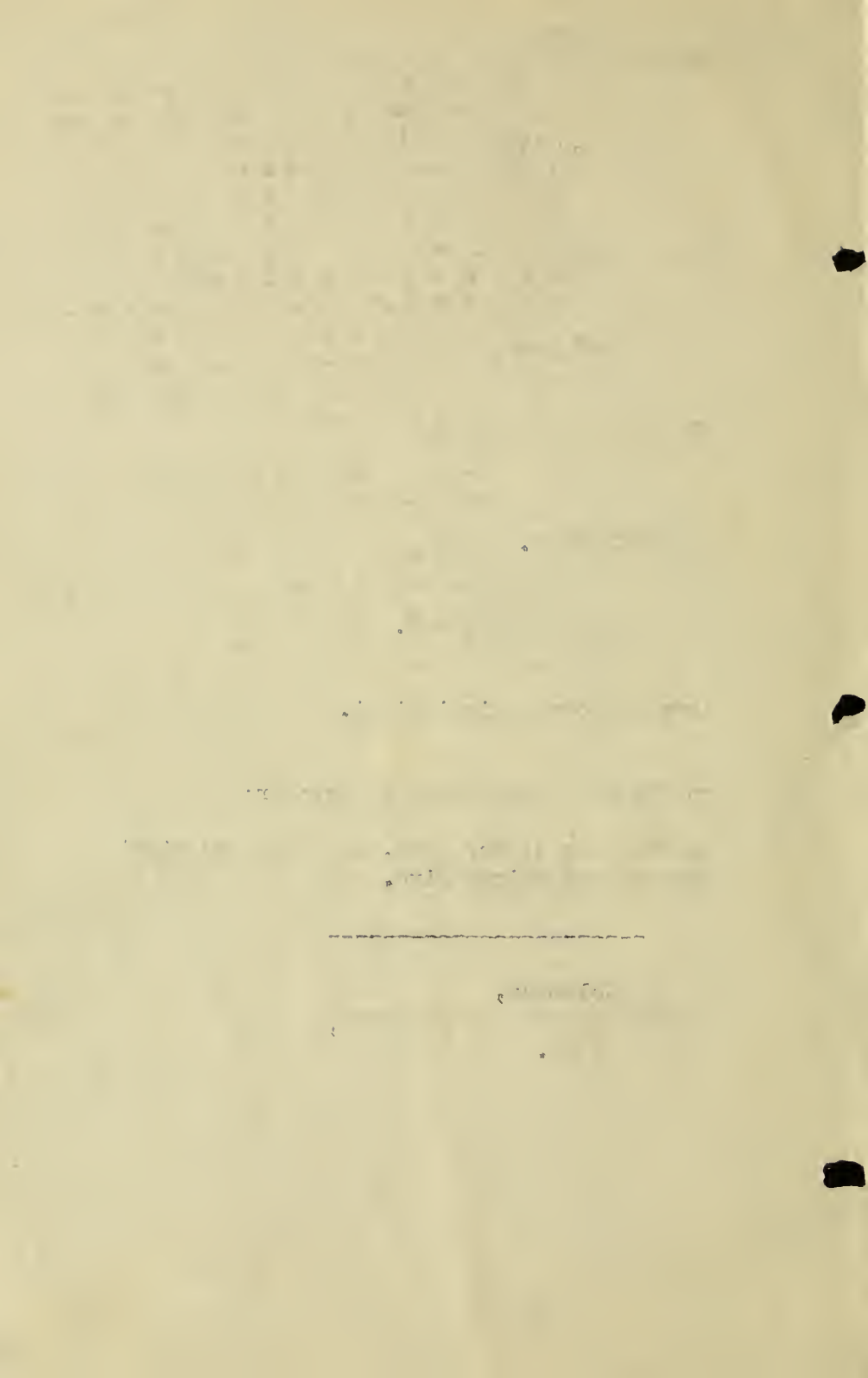
HELD AT ELBETHEL CHURCH.

Lowndes County Mississippi.

on The Ninth and Tenth of October;

In the year of our Lord, one thousand eight
hundred and thirty five.

Columbus,
PRINTED AT THE ARGUS OFFICE,
1835.



MINUTES.

- 1st. Pursant to last year's appointment, Elder Robert Guttery delivered the Introductory Sermon, from the 1st verse of the 5th chap. of Paul to the Gallations: 'Stand fast therefore, in the liberty wherewith Christ hath made us free.'
- 2nd. The Degelates then assembled in the Meeting House, and after singing and prayer by brother Petty, read the Letters from the different Churches which compose this association, and enrolled their Delegates' names.
- 3rd. Elected Brother Lemuel Frowitt, Moderator, and Brother Benj. H. Stribling, Clerk.
- 4th. Door opened for the reception of Churches into this Association. The following represented themselves by their Letters and Messengers.
- Holly Spring, New Ramak, Bethlehem and Hephsebah, which were cordially received and their Degelates invited to a seat.
- 5th. Appointed a Committee of Arrangement to consist of Brethern John Holbert, George Tucker, and Wm. Harrod, with the Moderator and Clerk.
- 6th. Also, Financial Committee as follows, viz: W. W. Nash, John Brownlee and Wm. Halbert.
- 7th. On motion and second agreed the Corresponding Letter presented by brethern Wilkins and Stewart be read.
- 8th. Appointed a Committee to examine the Circular Letter prepared by Bro. Dobbs, viz, Bro. Moderator J. Halbert and Tucker, and report tomorrow.
- 9th. After prayer by Bro. Tucker, adjourned untill 9 O'clock to-morrow.

FRIDAY 9th OCTOBER, 1835.

- 10th. Met pursant to sdjournment, and after prayer, proceeded to business. Called the Delegates names, read the Constitution, Abstract of Principles, and Rules of Decorum.
- 11th. Report of the Committee of Arrangement read and received
- 12th. Called for Corresponding Letters from sister Associations; when one was handed in from Cahaba, by their Messenger Joseph Rian* and Thomas W. Cox.*
- Also one from Choctaw, by their Messengers Silas Dobbs and G. E. Nash.*
- Also one from Mount Zion; Wm. Case and John Fowler.*
- Also one from Tuscaloosa; Thomas, Turner* and Strong.*
- Also one from Canaan; Calfee,* Together with their Minutes.
- 13th. Union Association; by their Messengers Charles Stewart and Richard Wilkins. Letter but no Minutes.
- Query: Did the Churches below Colfire act in accordance with the resolve of our last Association?
- Answer:--They did.

Said Messengers received and invited to seats.

14th. Appointed a Committee, viz: John Halbert, Tucker and Stribling, to write a General Corresponding Letter, and present the same to-morrow morning for examination.

15th. Circular Letter called, read and approved; the same to spread on the Minutes.

16th. Union Districts as follows:

First District: New Hope; Macedonia; Friendship; New Ramah; Hopsebah and Union.

Second District: Hopewell; New River; Bethen; Sardis; Fork of Buttahatcha, and Holly Spring.

Third District: Ebenezer; Shilah; Elbethel; Columbus, and Poplar Spring.

Fourth District: Zion; Lebanon; South Carolina; Providence, and Bethlehem.

17th. Resolved, That our next Association be held in District No. I- New Hope Church, Monroe County, Miss. to commence on Friday before the second Sabbath in October 1836.

18th. Brother Tucker Appointed to write our next Circular Letter: Brother Harrod to preach the Introductory Sermon; in case of failure Bro. Guttery.

19th. Paid Corresponding Messenger, as follows: Bro. Guttery Ten Dollars, and Bro. William Thron Seven Dollars for attending Muscle Shoal Association.--Also Bro. Wilkins Twelve for Canaan. Also Bro. Petty Eight Dollars for Choctaw Also Bro. Lendsey Fifteen Dollars for Mount Zion. Also Bro. Dobbs Ten Dollars for Chaba Associations. Also Bro. Clerk Ten Dollars for superintending printing the Minutes last year.

20th. Churches requested to be more liberal in contributing for Associational purposes.

21th. Appointed corresponding Messengers, viz: Bro. Tucker to the Choctaw; Bro. Harrod to the Union, Bro. Lendsey to the Canaan; Bro. Mills to the Tuscaloosa; Bro. Guttery to Mount Zion; and Bro. Tucker to Muscle Shoal Associations.

22th. Correspondence with Yazoo Association discontinued.

23rd. Bro. Clerk to superintend the printing the Minutes of the present Association, and that there be one thousand copies printed, two hundred of which to be reserved for Corresponding Associations.

24th. Appointed distributing agents for Union District:

District No. I,	:	:	:	Lemuel Prewitt.
" " 2,	:	:	:	Laquellen Moore.
" " 3,	:	:	:	William Harrod.
" " 4,	:	:	:	Benj. H. Stribling.

25th. Union Meetings.

District No. 1 :- Friendship, Marion, County, Alabama;
Friday before the fourth Sabbath in August 1836.

District No. 2:-New River, Fayette County, Alabama;

Friday before the third Sabbath in Sept. 1836

" " 3:-Ebenezer, Monroe County, Miss. Thursday
before the third Sabbath in May 1836.

" " 4:-Lebanon, Lowndes County, Miss. Thursday
before the first Sabbath in Sept. 1836.

26th. Elected brethren to preach on the Sabbath, viz: Petty, Durham and Tucker.

27th. Appointed a Committee to examine the Association Book, viz: J. Halbert, J. H. Mooris and Benj H. Stribling, and report to-morrow.

28th. Received the report of the Financial Committee; the Bro. Clerk to make the calculations; Balance in Treasury \$35.00.

29th. Association recinds the 18th Article of our Minute of 1833.

30th. After prayer by Bro. Tucker adjourned until to-morrow 9th A.M.

SATURDAY 10th OCTOBER A. D. 1836.

31st. Met pursuant to adjournment; prayer by Bro. Harrod.

2nd. Read and received the General Corresponding Letter; Messengers to have a copy of the same.

33rd. Called for the report of the Committee appointed to examine the Association Book; said book found in good order and fairly transcribed,

34th. Minute of the Association read and received.

35th. Resolved, By the Association that the thanks of the same be returned to the inhabitants in its vicinity for their hospitality during its session.

ON LORD'S DAY,

The Brethern Elders Petty, Durham and Tucker occupied the pulpit, and with much zeal addressed a large and attentive congregation; and from the effect visibly produced in the close of that day's labor, we hope the fruit may be seen many days hence.

LEMUEL PREWITT, Moderator.

Benj, H. Stribling, Clerk.

STATE OF THE CHURCHES.

Ordained; 1 Licentiates; *Absentees;

Delegates' Names.

Lemuel Frewt; Cha's. Bogan,

C. Hodges.*

Nathaniel Guyton-----

Sanders Mills, o Wm, Hensen,

D. A. Mills-----

Wm. Bullen, * Lewis Fretwell-----

John J. Sharp, J. Couch,

H. Robertson*-----

Benjamin Foster, Joel Foster-----

*L. Moore, o Jas. Lyndsey,

1 Wm. Thompson-----

Hugh G. Henderson, * W. Erwin,

Levi Taylor-----

Robert Guttery, o Eli Saffold,

John Allen-----

(No representation.)

Do-----

G. Humphries, * P. Loden,

H. Burlison*-----

William Thron, * Gerner J. Jeffries

Thos, Thorn-----

*M. Bennett, o ~~Wm. Erwin~~

association

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Minutes

Monthly

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Shiloh, Lowndes, Miss.	Wm. Harrod, ex. Dameron	1	13	4	2	47	4	200	1.00
Elbethel, "	Wm. Ainsworth-----	1							
	Silas Kalb, Worsham Mann								
Columbus, "	Ezekiel Mooris-----	1	2			3	52	200	1.00
	Geo. Tucker, ex. H. Morris								
	Jose Embry*		10	16		3	39	300	
Poplar Spring, "Fayette, Ala.	R. Partwood, Jas. W. Wilcock.								
	H. Crocker-----	2				20		3	100 .50
Zion, Lowndes, Miss.	S. McGowan, * J. Halbert								
	J. Brownlee, W.W. Nash, ex.	1	8	48	3	1	133	4	300 2.00
South Carolina, Pickens, Ala.	J. Guyton; * J.F. Harrington								
	E. Core, * I.O. Clark	1	4	10		50	8	250	250
Lebanon, Lowndes, Miss.	Wm. Halbert, ex. Reuben Hodges,								
	*G. W. Duncan-----	2	8	2	1	17	2	300	2.00
Providence, Pickens, Ala.	E. W. Dumas, M. Knight,								
	Benj. H. Stribling-----	10	15	10		1	103	1	200 2.00
Bethlehem, "	R. Bridges, *James Smith,								
	Wm. Sullivan-----					14	2	137	

4th DISTRICT
3rd DISTRICT

To the Churches composing the Butahatchee Association,
Greeting:

Beloved brethern, according to our forms and customs, you have a right to expect from us a circular address, on some religious subject of Christian Duties.

First. Our duty as Christians to the Lord, secondly towards each other, and thirdly to the Ministers of the Gospel. Hence it is that we must consider the relationship that exists.

First. Our relationship to the Lord, we mean those that the Apostle Peter said was begotten unto a lively hope. The love of God is manifest in the gift of his son to be our covenant head: and having represented us in an everlasting covenant by which he became our surety: and in due time was delivered for our offences, raised for our justification, and we being chosen in Christ from before the foundation of the world, we must look there for the first view of our relationship which doctrine is reconciled by the expression of the Apostle in Rev. 5, 10, for if when we were enemies we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life; but what we more particular design at present is a knowledge of that relationship by the teaching of the holy spirit, that having received the spirit of adoption whereby we cry abba father. There according to that relationship we receive from him as our heavenly father spiritual blessings, in heavenly places in Christ Jesus: having that faith which works by love and purifies the heart, it becomes our indispensable duty to obey him in whatsoever he has commanded, the rule given by which we should govern our life is his written word, which requires that all true believers should separate themselves from the world, and by submitting to the first ordinance of the Gospel we become entitled to all the privileges of his house. All are yours, and ye are Christ's and Christ is God.

Brethern having in view this sublime doctrine, and the heavenly calling, and the ordinances of the Gospel, we should feel a deep interest in the walking worthy of the vocation wherewith we are called. And whilst it is the will of God that his Children should remain here in the capacity of servants, they should distinguish themselves by their good works, not working for the salvation of their souls. but because salvation is theirs through Christ Jesus our Lord. To separate themselves from the world by showing every appearance of evil, and governing our lives by the precepts of the Gospel, and by our works testify of the religion

which we possess, and shew forth the declarative glory of God. And after we have done all this we have done no more than our duty, having promise of the life that now is and that which is to come.

Secondly. The relation we stand in to each other as children of the same parent, born of the same spirit, our spiritual interest the same, and the end the same, and the same implantations of love and holiness united together by that love that flows from God into the hearts of true believers, thence uniting as a company of believers, to live for each other and for the Lord. It is our duty to have in view each others good, remembering that we have enlisted in the best cause of all causes and we should be the more careful because there is two spirits manifest in the world the spirit of the world, and the spirit of the Gospel-- and though we possess these qualifications of soul, we are not entirely freed from the imperfections of human nature, and are liable to fall under the influence of the wicked spirit, and if so we are unfit to attend to the discipline of the Church, not having the good of our brother at heart. The conduct of such being illustrated by our Lords parable of the servant, Matthew, 18, 24; which is altogether unbecoming to cheistians, for if one member suffer, does not the whole body suffer, and if the cause suffer, do we not suffer with it. Surely brethren. Then if loving the brethren is to be a testimony that we have passed from death unto life, should our own conduct accord with that life, and in all our dealings with each other to manifest the same, for when under the influence of the spirit of the gospel, the furtherance of the Redeemers Kingdom, the prosperity of Zion, the welfare of our brother, and the good of souls, is all in view; and should our brother be overtaken in a fault, we should not proclaim it upon the housetop, much to his injury, and the injury of the cause of religion, but should endeavor to reclaim our brother in love, and in the spirit of meakness--when actuated by the spirit of the Gospel, brotherly love continues, peace, and harmony abound, all pressing forward in the same cause, each one filling their station, their seats filled in conference, attending to the administration of the word, and the ordinances of the Gospel, and in attending to these duties we have peace of mind, and often feel the divine presence of the Lord, and fresh encouragement to pursue our journey through life, towards our heavenly inheritance.

We come in the third place to the Ministry, the relationship towards them is very near and dear, and a deep regard should be had for their success in their ministerial functions,

they are God's Ministers, heavenly messengers, ambassadors for Christ through whose instrumentality, the Churches are raised up, and supplied by their services. For this great work they receive a divine call, their minds become impressed with the welfare of souls, the weight of divine truths, and an inclination to communicate it to others and their minds enlisted, till by the spirits powers they are made willing to engage in the work of the Ministry.

The example set by the obedient followers of our Lord was; and they left all and followed him; him brethren you should not only consider your relation towards them, but the deep interest you feel in their ministerial gifts; and as such you should discharge every incumbent duty towards them, and to prepare your minds to render to them their dues, consider their station, called to minister in Holy things to proclaim salvation to perishing sinners, to build up and establish Churches, to take the oversight of them to administer the ordinances of the Gospel; and to feed the flock on the doctrine of divine grace. Much is enjoined on the Churches as regards the ministry, in the first place, they should be carefull not to send any out that is unsound in the faith, for they are apt to break the peace of Churches, as it is in a great measure that Ministers give tone and influence to public feeling; where we see Churches divided in sentiment is it not often caused by an improper ministry; but to send such as they believe is called of God, as was Aaron, and as the peace of the Churches, the prosperity of Zion, and the furtherance of the Redeemers Kingdom, depends much on their labors, and as the Gospel is ordained to save them that believe, and is the ordinary means in bringing about the salvation of souls, and has appointed that those that preach the Gospel shall live of the Gospel, and whilst they are attending to you, it is your duty to attend to them, see that their way is open by administering to them of your earthly things, for while they are attending to your calls and solicitations, they are neglecting their secular concerns thence being neglected by the Churches, they may become involved in difficulties so as to impede their progress in the ministry- and are often struggling where too ways meet; whilst they are impressed with the weight of the Ministry, and the necessity of communicating Gospel truth, and on the other hand viewing the claims their families has on them, to provide for them, and if neglected by themselves while they are weeding away their constitution by labors and fatigues,

and sometimes without a horse fit to carry them, and having to contract debts to make themselves acceptable to their congregations, and also neglected by the Churches, their souls must be perced through with many sorrows. Brethren these things ought not to be, that whilst your heavenly father is dealing our bountifully to you of the good things of nature and your Ministers breaking to you the bread of life, it is duty to attend to them, not concluding that you have nothing to spare them, for what have you, that you have not received-andnot only distributing to their necessities, but a special regard for their characters is your duty, by defending it against all false accusations, and asperstions aimed at them to destroy there usefulness.

Bare them up in the arms of your prayers, manifest a due regard for them, and let love be your ruling passion towards them, Endeavoring to promote their usefulness as much as in you lies.

And now brethren, having laid before you a few things on these particulars we will conclude by a few general remarks, that it becomes all our duties to be engaged in this good and glorious work believing that we are the only Church that holds sacred, the ordinances of the Gospel, as practised by primitive saints, and as the Lord carries on his work through the instrumentality of the Church, and it is him that that works in us to will and to do of his good pleasure-let us in the spirit of the Gospel, in one united effort be engaged to promote the welfare of the Churches, and the glory of our Redeemer.

Finally, brethren farewell, and may the God of all grace, enable you to engage all your powers in religious services.

